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In its hand the cross uplifted
 O'er those mountains scarred and rifted,
 Where the pure white snow is drifted,
 When the raging tempests beat
 All around the sacred feet;
 Toward the heaven the face is lifted
 With expression wondrous sweet.
 Never more in all these southlands shall the war god
 favor meet.

Chile and Argentine have met and kissed upon the boundary
 line:

Now blest be Chile evermore and blest be Argentine.
 Hymn of praise through hill tops ringing,
 Grateful prayer to Heaven winging,
 Then each mountain high and hoary
 Echoing back the blessed story:
 Never was such song as that!

How the cannon boomed and thundered,
 And the condor waked and wondered,
 On his high perch waked and listened,
 Where the ice like diamonds glistened
 Round the ancient habitat,
 Where for ages he had sat.
 Frightened were the birds of prey
 From the mountain tops away
 On that grand and glorious day.

Lo, Peace has set her sign upon the hills,
 And there begun her bright, auspicious day.
 War nevermore as arbiter of ills
 Shall in those southlands have imperial sway.

The statue of the loving Christ that stands
 Upon the boundary of those lands
 Speaks peace to all, and when the tempests blow,
 And when the swirling snow,
 Shot through with light,
 Weaves aureoles about that sacred form,
 The cross uplifted still
 Shall speak His gracious will,
 Who is the Prince of Peace through calm and storm,
 Whose gentleness is everlasting might.

Look then to the mountains, all ye people of the earth,
 List to the message given when the Prince of Peace had
 birth.

Look to the high mountains, and unto you at length
 Shall come the everlasting day of beauty and of strength,
 When ye have learned the cross and not the rod
 Is the oriflamme of victory for the Son of God.

The Kaiser and the Anglo-German Friendship Committee.

The London *Friend* of November 22 gives the following account of an interview between the Anglo-German Friendship Committee and Emperor William during the latter's recent visit to England:

"The Anglo-German Friendship Committee in England, of which Lord Avebury is president, decided some time back to address the German Emperor during his visit to England, and to apply for permission to present the address personally. It may be remembered that this committee has a counterpart in Germany, and that the two act as colleagues and on similar lines.

"Permission to present the address was duly given, and the morning of the 16th inst. was appointed for the presentation at the German Embassy in Carlton House Terrace. There were other addresses to be presented. The late Lord Mayor was there with his sheriffs, who had accompanied him on his recent visit to Berlin, the

London County Council, and the English editors. Besides these and the Anglo-German Friendship Committee, there were half a dozen London German associations and the German Officers' Club. The morning was murky with fog; trains, not excepting even the royal train from Windsor, were delayed. But inside the Embassy all was bustle and color, for, though morning dress was the rule for others, the German officers were in uniform. Hussars, white, blue and buff; the Seewehr, or navy; Uhlans, artillery and many others: it was a kaleidoscopic picture, as they moved in and out. By degrees the deputations collected into groups, and the uniforms drew off into a separate room.

"The Anglo-German Friendship deputation consisted of the Duke of Argyll, honorable president, who introduced it; Lord Avebury, president; Lord Lonsdale, a vice-president; General Sir Alfred Turner; T. P. Newman, chairman; and Francis W. Fox, honorable secretary. This was the third deputation received. Whilst waiting, Lord Roberts appeared in civilian dress, and so was not at once recognizable; he was introduced to those of the party who did not already know him.

"As the L. C. C. melted away into an ante-room, the Friendship deputation immediately took their place, the Emperor stepping forward with smiling face and outstretched hand to greet them in the most cordial fashion. No address was read, and there was no reply. It was a friendly conversation, the Emperor leading it by speaking of the improved relations between the two countries. The Berlin hotels were full of English tourists, and German money was largely invested in the great English barrage of the Nile: where people put their money, he said, they desired the maintenance of peace. Members of the deputation spoke for the English people of feelings of goodwill and friendship to Germany, which they believed to be true and deep. There was no speech-making of any kind, and, with another cordial grasp of the hand, the deputation retired.

"It may be permissible to give just a personal touch to this incident. The Emperor held attention as a strong and dignified figure; not a small-made man, as he is often represented, but of full height, and only second in that respect to a stalwart member of the deputation well over six feet, broad shouldered, dark hair, without any gray, expression alert and keen, but by no means without the milk of human kindness. As no less than four of those present were personally known to him, one being an intimate friend, and as their work of promoting friendship had his cordial and sympathetic approval, it was to be expected that the reception would be friendly. But, apart from this, the face, which without doubt could be stern on occasion, indicated kindness of disposition.

"The work of the Anglo-German Friendship Committee commenced when the friction between the two nations was marked and very grave, and possibility of war was even discussed. From that time there has been a gradual improvement in the feeling on both sides, as especially shown by the altered tone of the press. There has been interchange of visits on the part of municipalities, and, still more important, by the journalists. The two peoples have improved their acquaintance, and, as always happens under these circumstances, there has been the birth and growth of mutual esteem. It has been well expressed in the universal and cordial welcome which

has been extended to the German Emperor on his visit to this country."

"Thou Shalt Kill No One."

BY COUNT LEO TOLSTOY.

Concluded from last month.

[This latest of Count Tolstoy's utterances against war and violence, translated by Aylmer Maude and first published in the London *Tribune*, has been forbidden circulation in Russia. It repeats in a vigorous way, with reference to the present situation in Russia, Tolstoy's well-known teachings on the subject. Publication of it does not, of course, involve our approval of all that he says, particularly some of his reflections on the Church.—ED.]

VIII. RUSSIA AND THE WEST.

In many respects the position of the Russian people now resembles that of the European nations a hundred years ago; but in many things it is quite different. The similarity is that the Russian nation now, like the European nations then, so far as the immense majority are concerned, has understood that the faith taught it in the trinity, in heaven and hell, in the sacraments, icons, relics, fasts and prayers, belief in the sanctity and majesty of the Czar, and in the duty of obedience to rulers,—a faith compatible with murder and every kind of violence,—is not real faith, but only an imitation; and latterly the people have freed themselves with extraordinary rapidity and ease both from this false religious faith and from the even less valid belief in the beneficence and necessity of imperial and governmental power.

In this effort to free themselves from belief in perverted Christianity and in the necessity and sanctity of power, the position of the Russian people quite resembles that of the European peoples at the commencement of the last century. The difference is that, the revolution now taking place in Russia having come later, the Russian people can see what the European nations could not then see,—namely, to what results the struggle with the rulers has led the nations. The Russian people cannot help seeing that this struggle has not only not destroyed, but has not even lessened, the evil against which the peoples strove. The Russian people cannot help seeing that all the efforts spent during the revolution and all the bloodshed have not abolished poverty and the dependence of the workers on the rich and powerful; have not prevented the expenditure of the people's strength on the seizure of distant lands and on wars; and have not freed the many from the power of the few. The Russian people cannot help seeing how vain is the struggle of violence against violence, in which the European peoples have uselessly expended so much strength. That is one cause of the difference between the present position of Russia and the position of the Western world a hundred years ago.

Another, and the most important, difference is that, besides the official, pseudo-Christian religion, with which both the Western and the Russian nations were inoculated, in the Russian people from the earliest times, side by side with the official, there always existed an unofficial, live Christian faith, which in some strange way, through the holy lives of the hermits, and through fanatic pilgrims, reached the people in proverbs, stories and legends, and took root among them and guided

their lives. The essence of that faith was that man must live *according to the will of God, for his soul*; that all men are brothers; that what is great before men is an abomination before God; that man cannot save himself by rites and prayers, but only by deeds of mercy and love. This faith always lived among the people and was their true faith, guiding their life, side by side with the false ecclesiastical faith with which they were formally inoculated.

This true faith was still strong among the people seventy years ago, but during the last fifty years, in consequence particularly of the decay of morality among the priests, and especially among the monks, it has become weaker and weaker throughout the nation, and has broken away into sects called Molokáns, Stúndists, Hlists, Sabbatarians, God's Folk, Malevántsi, Jehovahists, Doukhobórs and many others. The common characteristic of most of these sects (besides a decided repudiation of Greek Orthodoxy common to them all) has been an ever greater and greater adoption of the moral rules of Christianity into their conduct and a repudiation of the demands of governmental power, and, above all, a repudiation of the righteousness or necessity of the slaughter of man by man. That faith lately, as though by reaction from the revolutionary wrath that has infected a part of the Russian people, has clarified and purified itself more and more, and a larger and larger number of people of most diverse social positions and education profess this faith, and are becoming more and more closely united together, while their comprehension of Christian truth more and more simplifies itself and enters into their lives.

So that, in spite of the characteristics which the Russian revolution shares with all former revolutions, the Russian people (both because their revolution comes later and because they always were a particularly religious people, and, side by side with their external, official religion, developed and maintained Christian principles in their true significance) cannot but reach a different exit from their revolution than that which the Western nations reached in the last century.

In the Russian people an intense struggle is now proceeding between the two most opposite characteristics of man: man the beast and man the Christian. The Russian people have before them two paths: one, that along which the European nations have traveled and are traveling—to oppose violence by violence, to overcome it, and violently to set up and strive to maintain a new order of things similar to the coercive order that has been upset. The other consists in understanding that a union based on violence can be but temporary, and that only by sharing one and the same view of life, and one and the same law resulting therefrom, can men be truly united; it consists in trying to elucidate to themselves the view of life more or less clearly accepted by other people, with the law that results therefrom (a law which, at any rate, denies the right of man to kill his fellow), elucidating to themselves this understanding of life, and on it, and on it alone, and not on violence, basing their life and unity.

And such a replacement of the union based on violence, by a union based on an understanding of life common to all men of our Christian world, awaits, I think, in our time not only the Russian people, but the whole of Christendom.